

مدينة قازان



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يعرض هذا المقال لتاريخ إنشاء مدينة «قازان»، عاصمة جمهورية تاتارستان، إحدى جمهوريات الاتحاد الروسى.

وتحتل تاتارستان الآن نفس الموقع الذى كانت تحتله دولة البلغار التى تأسست فى المنطقة فى أواخر القرن الثالث الهجرى / التاسع الميلادى، ثم دخل أهلها فى الإسلام مع مطلع القرن الرابع الهجرى / العاشر الميلادى.

وكان ملك البلغار قد أرسل إلى الخليفة المقتدر بالله العباسى يطلب منه أن يوفد إليه من يفقه فى الدين، ويسأله أن يبنى له حصناً يتحصن فيه من الملوك المخالفين، فأرسل إليه الخليفة - وفداً ضم فقيهاً يدعى «ابن فضلان» وعدداً آخر من المقربين من دار الخلافة. وقد سجل ابن فضلان وقائع رحلته إلى بلاد البلغار بشئ من التفصيل فى كتاب عرف بعنوان «رحلة ابن فضلان».

ويكشف المقال أن وفد الخليفة المقتدر إلى ملك البلغار كان يضم بعض الخبراء العسكريين، وأن هؤلاء الخبراء كانوا يتحركون فى شمال البلاد، وربما فى نواحي أخرى منها، لإقامة سلسلة من الحصون والاستحكامات المنيعة لصد غارات المهاجمين الذين كانوا يغيرون على البلاد وقد حدد ابن فضلان موقع أحد الحصون يرجح كاتب المقال - من خلال مقارنة ما كتبه ابن فضلان بما ورد بكتاب آثار البلاد لذكربا القزوينى من وصف لحصون البلغار - يرجح أن يكون هو «قازان» الحالية، والتى كانت قد أنشئت كحصن فى شمال بلاد البلغار فى موقع استراتيجى مناسب للدفاع ضد الغزاة

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near this river.

The Shawsheet fort however, has been later, similarly called until the 13th century A.D in Arabic sources. Abd Al Rashid Ibn Saleh Al Yakouti in his book تلخيص الآثار "The Brief of The Remains" repeats the same description with special reference to these cauldrons as stony ones. (1)

The issue that calls for attention here is that of the big cauldrons used for boiling salty water for extracting salt. "Al-Kidr" القدر (the cauldron) in Arabic means Kazan قازان in Turkish. Therefore, there may have been a relationship between the name of Kazan and that of "Jawsheez". The origin of name may be changed to express the main sight in the place.

Moreover, we could add another interpretation to those by Al-Margani, that is, the name Kazan could have also meant the big cauldron used for boiling water.

As for the "Weter-Boronah" واطر بورونه fort, Al Kazwini described it as a strong one close to Shawsheet, meaning that it was established in the north too.

This is another evidence that a series of fortification were built in this direction and many forts had been built, or at least, planned to be built in the same Period of Ibn Fadlan in the tenth century.

(1) Manuscript, Dar Al Kutub Al Misriyah, Buldan Temour, No. 165.

Let us now compare between the description of جاوشيز in Ibn Fadlan's book & Shawsheet شوشيط of Al Kazwini :

Ibn Fadlan says that the king of Bulgar moved to the north and camped for two months in the Three Lakes area where he was joined by the Khaliph's delegation .

The king was negotiating with some tribes who were living in the area, to migrate them from this place to another called نهر جاوشيز Jawsheez River.

As the tribes were afraid from the king, they all moved to the new place to settle in. This new place has been described by Ibn Fadlan as a narrow, shallow river running near a wide valley.

The king may have tried to make some changes in the population of the north sector for military and defence purposes.

Al Kazwini describes the shoseet fort as having a salty water spring. This country, as he said, did not have any sources for salt; thus, when they needed salt they took water from the spring with which they filled the cauldrons and left it on the stove of broiling rocks kept red hot by a great fire. The water evaporates and the solid white salt then precipitates; this was the method of processing salt throughout the region of the Sakalibians.

Obviously, the "Shawsheet" fort referred to by Al-Kazwini - upon the Judge Al-Bulgari's description - must have been built

Ibn Fadlan :

١- جاوشيز

چ (J) may be Persian چ (ch) =

٢- چاوشيز

The drawing of ز (Z) may be changing
drawing of ت (t) =

٢- چاوشيت

The Arabic Pronunciation :

(Arabic uses ش (sh) instead of persian چ)

٤- A - شاوشيت

B - شاوشيط or

C - شوشيط or

The last one was known after one century from Ibn Fadlan's delegation .

Al Kazwini

شوشيط

Ibn Fadlan

... جاوشيز

=

Al Karzini

شوشيط

between them, Khazars and Russians, assuring the constancy and feeling of power in Bulgar as a result of reinforcing the territories and building the fortifications.

Unfortunately, the most important source that handled this issue of fortifications, entitled : The History of Bulgar by the Judge Abu Mohamad Al Noman Al Bulgari, was lost. The author of this book was a friend of Imam Abul-Maali Al-Gowaini who died in 1085 AD. This means that the book was written almost one and half century after Ibn Fadlan's delegation.

Fortunately, however, we find extracts from this book in another written by the historian Zakariya Al Kazwini, entiteled آثار البلاد وأخبار العباد i.e. The Remains of Countries and The News of People. In this book the author mentioned two strong forts in Bulgar : The first, was "Shosheet شوشيط" fort, and the other was a near by one called " Water Boronal : واطر بورونه

Upon investigating this name "Shosheet" was find it very close to the name "Gawsheez" جاوشيز mentioned by Ibn Fadlan. Phonetically, the 'g' sound must be pronounced 'dj' and the 'z' sound could be 't' sound at the end of the word. As such the pronunciation could be "Chawsheet" چاوشيط rather than "Gawsheez" :

Therefore, precautions and security requirements dictated the building of defence fortifications in the north to prevent any potential Russian attack from that side .

It is noticeable that neither Arabic nor Persian sources recorded any new military campaigns by the Russians after 934 AD on Al-Khazar's sea.

The Arabic and Persian sources pointed to the improvment of the military and political situation in Bulgar state from 944 AD.

In the same year, i.e. 944, Al Masoudi reported the development which took place when the Bulgar dominated all the surrounding areas (1), obviously many defence fortification were completed at that early time.

Also the unknown author of كتاب حدود العالم i.e. the Book of World's Borders which had been written in Persian language in 985 AD recorded the diffrence which had taken place in Bulgar state at that time, saying that : "Bulgar defeat their enemies any time they fight them". The same author described the country saying that it is very populated and has a rich prosperity. (2)

The Persian hestorian Al Gardeezzy pointed in his book زین الاخبار.e. Masterpeice of History, written in 1053 AD to the numerosness of the arms of Bulgars and the development of trade

(1) Al Tanbih Wal Ishraf.

(2) Hudud ul Alam, Arabic Translation, by Yousef Al Hadi, Cairo, 1999, PP. 144-145.

This means that fortifications were built in strategic places away from the capital whose geographic position was not strategic at all but just an exposed area, which could be easily attacked in a few hours. Therefore, these fortifications must have been established in high places that overlook the roads from which the attacking forces pass.

Now we wonder where could have these military fortifications been built ?! Some of them must have been built near the south of the capital in order to avoid any potential attack from Al-Khazar's jews. On the other hand, the north could not have been left bare without defence, especially after the emergence of the Russians as a large military force and after their successive sea attacks with ships loaded with soldiers.

Persian sources recorded the first serious Russian sea attack in 907 A.D, the Russian Historian Karamizin also mentioned another sea attack in 912 AD, whereas Ibn Al-Atheer and Al-Massoudi pointed to wide range campaign in which the Bulgars were involved with the Russians in 934 AD. (1)

Such campaigns penetrated the river Volga and the river Kura and continued until they reached the southern coasts of Caspian sea, creating terrors in the area and capturing some cities in Tabarestan and Azerbadjan.

(1) Ibn Isfandiyar, the History of Tabarestan, revision of Abbas Iqbal, Tehran, 1: 266. see also Kharidat Al Agaeb, M.S. Dar Al Kutub Al Misriyah, No. 185 Buldan Temour, p. 10.

jews who subjugated me".⁽¹⁾ It is clear from the King's statement that he focused on the religious sentiment in building a fort that will protect him from the jews of Khazar. But it is noted that the King added to the purpose of building the fort, as he talked to Ibn Fadlan about another issue and described himself and his people as "weak, besieged and subjugated people"⁽²⁾ The King used in this new discussion the word "siege" حصار which means that he was subject to attack from more than one direction and not from Al-Khazar's area in the south alone.

Upon examining the word "fort" حصن , mentioned in the Bulgar's King message to the Khaliph, the connotation that first comes to mind is that of a "citadel" قلعة that is built to defend a capital or any strategic city, and this meaning differs from a fort or military fortification erected in places of potential attack. Undoubtedly, by the fort, the King meant the latter meaning that is to say to build a series of fortifications here and there, or else he could have sufficed by building one citadel outside the capital.

Also, there is no clear statement in any of the sources about a citadel built near the city of Bulgar, defence was rather limited to a wooden fence and a high control tower from the top of which any distant military movement could be noticed.

(1) Treatise , p. 119.

(2) Ibid, p. 121 .

The King was, then, Concerned with the issue of building the fort more than the other issues of religious teaching and building a mosque. The King asked the Khalif to give him a hand to build the fort, not only by money but also by technical and military consultation.

If we take a look at the delegation sent by the Khalif to Bulgar we find it comprised teachers, Jurisprudents and political members. Each person in the delegation had a certain task, as indicated in Ibn Fadlan's treatise, except Pars Al Sekelabi, who as such might have been in charge of the issue of building the fort, or giving consultations on building fortifications.

The Khaliph decided to supply the delegation with 4.000 dinars to help in establishing the fort, provided that the money is taken from the revenue of an estate in Khawarazm. However, the delegation went to Bulgar without taking the allocated money as a result of a conspiracy contrived by the minister's enemies. The king, having not received any of this money, reproached Ahmad Ibn Fadlan more than once. In the end, the king declared that he is going to build a fort from his personal gold and silver.

This shows the King's determination to build this fort which became an obsession occupying all his time. In fact, one time he reproached Ibn Fadlan saying : "You all came here, and his highness the Khaliph has spent all this money on you to carry my money to me, so that I can build a fort that protects me from the

Fortification of the Bulgar State Frontiers, according to Ibn Fadlan

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In this paper. I'm trying to pursue the issue of building fortifications in Bulgar state, to get you acquainted with the directions followed to build these fortifications , depending primarily on Ibn Fadlan's Treatise, and the Arabic and persian sources which were concerned with this issue.

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Ibn-Fadlan's Treatise shows that the king of Bulgar requested the Khalif to send a delegation to inform him on religious teachings, build him a mosque, and build him a platform from which he could advocate the Khaliph's rule, in addition he asked him for building a fort where he can seek refuge from dissident kings. Ibn Fadlan adds that the Khaliph answered all what the king has asked for.

Nevertheless, among the most important objectives of the Bulgar's King communication with the Abassid Khaliphate was reinforcing his political authority in the area. But he knew that the Khaliph will not be able to supply him with military aid and that the Khaliph's army would not be able to reach his country "because of the long distance and all these non- Muslim tribes seperating between us" as Ibn Fadlan indicated. (1) Thus he realized that this political power is worthless except if it was supported by the appropriate means of defence.

(1) Treatise, 121 .

